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512 party, interchange of visits and card parties with the recent arrivals, fishing, foraging for birds' eggs, spinach, &c., with some flirting, and, by way of business, a parlemento or two, made our time pass merrily enough at Henno.

585 Our hunting parties were under the direction of 'the oldest inhabitant,' an aged cacique called Guenalto, with venerable white hair, and who had been crippled by a lance-thrust, received to his honour be it said, while endeavouring to mediate between two of his friends. His great age and amiable character commanded universal respect; and on a hunting morning he would sit under a bush and speechify [537] for half an hour, recounting old deeds of prowess, and exhorting us to do our best. The old man was a frequent and welcome visitor at our toldo, where he was encouraged to indulge to his heart's content in long-winded stories. My 755 compass greatly excited his curiosity, and he took it into his head that it possessed a magical power which could effect the restoration of the use of his arm. He accordingly begged to be allowed to hold it in his hand; and sat patiently, with an air of awe and faith combined, for an hour, afterwards declaring that the operation had done him much good. We 714 greatly pleased him by repairing his coat of mail, a complete tunic of heavy iron chains, of unknown antiquity, bound together by strips of hide, and weighing over a hundredweight. This he informed me he only put on to defend himself from foolish Indians.'

777 His use of my compass was rivalled by the custom of other friends, who were wont to borrow it when engaged in a game of cards; their belief being that the magic instrument gave luck to the happy possessor for the time being; and I often thought that it was fortunate I had brought no other instrument, as 'shooting the sun' would have been certainly regarded as a piece of sorcery, and any death or accident happening afterwards would have been visited on the head of the magician. As it was, my taking notes was 263 often regarded with suspicious curiosity, and inquiries made

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as to what there could possibly be in that place to write about, as although the Tehuelche mind can comprehend writing letters to friends or officials, it by no means understands keeping a journal; and 'some untutored Indian' might probably, if suspicious that 'i'faith he'll prent it,' instead of waiting to cut up the book, anticipate all reviewers by cutting up the intended author himself.

On the 18th of November the camp at Henno was broken up, and all marched a few leagues to the west, crossing successive rocky ridges running parallel to the Cordillera, and divided by well-watered valleys, and encamped near a valley watered by the same river, which between this place and Henno makes a considerable bend. This station was named 'Chiriq,' from a description of bush, with a leaf somewhat resembling that of the sloe, which grows abundantly on the banks of the stream. The wood of this shrub is soft and of little value, but burns well when dry. At this time neither flower nor fruit was visible, but it was described to me as bearing a berry resembling the currant. Since our departure from the wooded river Sengel, a description of cactus, or, as the Spaniards call it, tuna, bearing a tasteless fruit something like the ordinary prickly pear, had been met with occasionally, and found very troublesome, for as it grows close to the ground its spines are very apt to lame the horses if not carefully avoided in the chase. From Chiriq a large plain appeared to extend for some leagues to the westward, bounded north and south by a wooded range of hills, and extending apparently to the bases of the lofty snow-covered peaks of the Cordillera, which appeared to form a complete barrier.

During our stay here an incident occurred which led to the collection and comparison of the traditions concerning the hidden or enchanted city which still are current and believed among the Indians and Chilotes.

One day while hunting we were startled by a loud report, as of the discharge of a cannon, and looking to the west saw a black cloud of smoke hanging above the peaks of the Cor-

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volcanic aspect, was named 'Oerroè.' The side of this hill was thickly scattered with fragments of the vesicular lava which furnishes the favourite material for the hand bolas. As most of us had exchanged our weapons of the chase for apples, piñones, &c., in Las Manzanas, many were soon employed picking stones and fashioning bolas. I took very good care that my page should be unprovided with hunting implements, but, alas! here he fell sick, or pretended to be, and was just as useless as before. The day after our arrival Crimè's sufferings were terminated. I received a summons to his death-bed; the cacique, though wandering, knew his friends, and called all to witness that his death had been caused by a Southern Tehuelche whom he named and described, and then, raising his arm, pointed to a vacant space and cried, 'Look at him, there he stands.' He then asked me to 'feel his arm,' and as, to please him, I laid my finger on his pulse, it beat slower and slower, till, with a sudden gasp, he died. According to etiquette, we silently retired, and the toldo resounded with the clamorous crying of the women and the wailing of his widow. The usual funeral rites were hurriedly gone through, but most were too absorbed in their own troubles to participate in them. During the night three children died, and more were at death's door; and, the supply of horseflesh from the funeral victims being abundant, all thoughts of marching were abandoned, and the camp resounded with the lamentations of the women. In our toldo all the inmates were sick, and the duty of looking after the horses devolved on myself and Casimiro, who was recovering from his attack.

We were joined in this place by Hinchel's son with his Araucanian wife, with whom another man came to look for a girl who had run away from Foyel's toldo, but his quest proved fruitless, as she remained invisible, stowed away in some of the toldos. This man brought further news that Cheoeque's people, renewing the old feud, were arming to fight now that we had gone; also that a man had been killed in a

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drunken brawl since our departure, and that a rumour was cur- 203
rent that the Valdivians had had their cattle taken from them, and various other stories, most of which were declared to be lies by Orkeke, who, having lost a horse, had returned to look for it in Geylum; the budget of alarming news thus proving to be a fresh illustration of the Indian's proneness to invent if they have nothing of real importance wherewith to astonish their hearers. Crimè's widow took up her abode in our toldo; [736]
and as, by this chief's death, the post of capitanejo, with the 622
rank of lieutenant in the Buenos Ayrean army, and the right of drawing rations, was vacant, Casimiro consulted me as to his successor. But successive proposals of those who seemed most fit, beginning with Wáki, were objected to by the cacique, who at last declared that he should name his almost insane son Graviel as the chief to be placed by the Argentine Government upon the list of the caciques to be conciliated by annual pay! On April 22 a start was made, but we remained to the last, as four of Casimiro's horses which I had brought down to the valley the previous evening were missing, so the chieftain returned to look for them, and the rest of the toldo pursued their journey.

After taking a farewell look at the Cordillera, which was 133
presently shut out from view by the hills, the counterslope of which we descended, a hurried march led us through a very barren rocky country entangled in broken irregular *hills*, with scarcely a bush to shelter under, and little or no pasture. We encamped, or rather reached the camp after 261
it was pitched, in a cañon containing a small spring and a very little green pasture, and went to bed supperless, as, not being in time for the hunt, and game being very scarce, what we could beg from our neighbours was naturally given to those recovering from sickness.

Jackechan's wife and child were still very unwell, and, as 755
the child was supposed to be dying, the doctor was sent for. He proceeded to cure it by laying it on the ground, muttering a charm and patting it on the head; after which he put

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advance of the other people; besides this, an attack of fever rendered me indisposed, and, indeed, incapable of hunting. While languidly jogging on in the centre of the circle which was made on both sides of the tracks, and anathematizing one of the horses who would every now and then endeavour to join the hunt on his own account, I observed an ostrich coming straight towards me: the sight was reviving, and leaving my horses to themselves, I galloped to the cover of a friendly bush, and when he was within a short distance dashed out, and discharging the bolas, had the satisfaction of seeing him turn a somersault and lie with outstretched wings stunned. An Indian riding up at the time claimed the customary division, and took charge of the bird, on which we regaled our friends at the close of the hunt. Many of the hunters came in empty-handed, or with only a skunk, of which there were numbers in this vicinity, hanging to their saddles. By this time the armadilloes had taken up their winter quarters under-ground, and only came out of their burrows on a remarkably sunny day.

At night we encamped under a barranca or steep rising to the eastward. On his arrival Hinchel informed me that we had passed the vein of ore previously spoken of, and the hot springs, the Indians having shortened the journey by deviating from the usual line of march.

The chasqui returned late at night with intelligence that the smoke had been caused by a party of Pampas Indians travelling to join Quintuhual, or, at any rate, in that direction, but whatever provisions or tobacco they had they kept to themselves, and had purposely avoided us. Jackechan and Teneforo had started for Valchita *en route* for Patagones, after waiting for our coming more than a month in Marguacho, the place appointed as a rendezvous. Whilst there they had received liquor and other luxuries from Patagones, but no disturbances had ensued, the only casualty being that a woman had been severely burned by falling into a fire whilst in a state of intoxication. All was reported to

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203 be peaceable at Patagones, and a rumour was current that Commandante Murga was about to give up his governorship. Casimiro, on receiving all this intelligence, immediately wished a despatch to be indited, although I pointed out to him that it would be better to wait until we had arrived at a nearer point; he was so urgent that on the following morning I composed an elaborate letter, detailing the union of the tribes, the precautions taken for protecting Patagones, and requesting a hundred mares for Casimiro and his people: when finished it was carefully wrapped up and stowed away in my baggage till wanted.

202 The talk then naturally turned on the subject of the choice of messengers to be despatched to Patagones on our arrival at Margensho. It had been previously arranged that I should be sent fully commissioned, as being better able to represent to the authorities what had been resolved on, as well as to impress upon them the immediate requirements of the Indians, and several others now volunteered to accompany me, and got quite merry at the thoughts of a drink. But we were still three marches distant from Margensho. The following
133 day we were again *en route*, traversing a succession of plains with rocky ridges cropping up at intervals, until we at length reached a grassy valley enclosed by steep walls of rocks sixty feet high; gravely perched on the summits of
[136] which several slate-coloured Chilian eagles were visible, their occupation being to prevent the excessive multiplication of little cavies. On the hill sides bordering this valley, our old friend the incense bush, which had for many marches back been very scarce, grew in luxuriant profusion. At this
[272] season it was covered with berries which, though uneatable, are used by the Indians mixed up with water as a drink; this infusion has a very sweet taste, but I should think must be very unwholesome. On arriving at the encamp-
165 ment, at the head of the valley, near some pools of standing water, we were apprised, by the lugubrious sounds of the women's monotonous chants, that the number of the children

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464 a caravan of women travelling in the same direction as ourselves, and from the summit of the range saw in the valley below two different groups of thirty or forty toldos each, about half a mile apart. Galloping on we arrived, about 464 five P.M., at the nearest tolderia; but on inquiring for 576 Patricio, to whom we had been directed to go by Casimiro, found that he belonged to the others, to which we proceeded, and were duly received, our horses, &c., taken care of, and ourselves ushered with all ceremony into the presence of Patricio (a half-bred Pampa and Tehuelche). After the hour's etiquette of answering questions, we were each given one rib of a guanaco to eat. I was so hungry that I could have eaten a dozen at least, so, on the plea of washing, started off to look for Jackechan's toldo, which I shortly found, and was received with open arms by my friend and El Sourdo. After his 'missus' had given me some food, followed by the luxury of a matè with sugar, Jackechan related his proceedings subsequent to leaving our party.

203 After a few days' march in the direction of the Chupat, he came across some cattle, which were caught and killed, and then, whilst in the same spot, he despatched the messenger to Chupat with the letter, who returned in fifteen days with an answer, but without any stores.

The letter, carefully wrapped in a piece of old linen which had served as the envelope to my own epistle, was ceremoniously handed to me by the light of a blaze produced by some grease thrown upon the fire. I read and interpreted the contents to Jackechan. The writer—Mr. Hughes, if I recollect rightly—expressed his pleasure at hearing of my safety, but regretted his inability to forward any stores or clothing, as the supply in the colony was extremely scanty, owing to the non-arrival of the ship with Mr. Lewis Jones on board, which had been expected for some months. It need scarcely be said that I had been quite unaware of the privations endured by these unfortunate colonists, which the despatches of Commander Dennistoun have made known to

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the public during the preparation of these pages for the press, and to which reference will be made in the ensuing chapter. Jackechan, after the return of his messenger, proceeded to Margensho, in the vicinity of which he met the parties under Teneforo, Patricio, Antonio, and other petty chiefs. These all united, and, sending into Patagones, obtained liquor and other stores, with which, as before mentioned they had a drink for ten days, but no quarrels or fights took place—a fact which redounds to the credit of the chiefs. After waiting a month for our party, they, owing to the scarcity of game, had come by easy stages to this place (Trinita). Jackechan then explained that the first toldos were those of the Pampa Indians, under Teneforo and Champayo, the former being absent in Patagones, getting his rations of animals; his Indians are pure Pampas, and are often called Kerekinches,* or armadilloes, for some reason unknown to me. Some of them are in the service of the Argentine Government, and liable to be called upon by Linares, chief of the tame Indians. The remaining toldos were those belonging to the Indians under Antonio and Patricio, who were composed of mixed Tehuelches and Pampas. The two encampments were situated about half a mile apart, separated by a winding stream, in some places concealed by most unusually high reeds. The position was entirely surrounded on the eastern, southern, and western sides by high rocky eminences; but to the north the valley apparently continued for some miles; its breadth was about three miles, and everywhere in the vicinity of the stream, which in some places had overflowed its banks and formed a marsh, the most luxuriant pasture was growing.

On returning to Patricio's toldo, I formally asked for the necessary horses to prosecute our journey, but was refused on the grounds of his having none to spare; so we determined, as our horses showed symptoms of fatigue and one was lame, to give them one day's rest before proceeding. We passed

* Quirquincho.

4/62 woman be sick, for she must somehow find the strength to do all this.
[342 In addition to these things she must sew the tent together, it being made
281] always of the skins of full grown guanacos, and all the other skins which
go to make bedding and clothing, these usually being made of hare,
skunk or newly born or unborn guanacos. These small guanacos are col-
lected and skinned in the springtime, and those in excess of the local
need are bartered with the Indians of Río Negro for horses, clothing,
beaded halters and knives, which the latter acquire by trading or on their
4/38 periodic invasions of the Buenos Aires frontier. The fact is that the
Indians whom we are here describing have never had dealings with Spaniards
until the present date, nor have they seen any Spanish towns, nor do these
regions contain iron, metal, brass, tools or arms - all these things must
be acquired by the above mentioned trading. The women, in order to
[281 sew the skins together use awls which they make from the iron the Río
283] Negro Indians give them, and instead of thread they use nerves which
they collect, as needed, from the legs of ostriches.

622 The chieftainship is hereditary and his authority absolute in re-
484 gard to shifting the camp site in search of the game upon which they live.
203 When the chief thinks that it is time to move he shouts out a speech in a
loud voice from his tent the evening before the move is to be made. All
the others listen to him with great attention, each from his own tent.
He tells them that a move must be made on the following day, he assigns
a time for rounding up [71] the horses, for striking the tents and for
starting out; no one answers him, and at the assigned hour all are ready
484 as he has ordered. The women travel along paths which lead to the
watering places where they are to stay; they are responsible for all the
224 baggage. The men, after the women have got under way, spread out
and take their places in the surrounding region in order to enclose the
guanacos and entangle them with the bolas as they attempt to break away.
The guanacos cannot be chased, for they dash away headlong at such
speed that no horse or dog can catch them. Once brought down by the
bolas the dogs assist the Indians to finish them off. The chief himself
assigns the position each Indian must take for the guanaco hunt, for which
[622] in testimony of his overlordship, he is given part of the catch. The chief
never takes active part in the hunt and does nothing other than go from
484 stand to stand. The longest day's journeys are of four leagues. On ar-
riving at the assigned camping place the women put up the tents, col-
[313 lect firewood and have everything ready for the coming of the men. The
462] latter, when the sun sets, go to their tents, and never have I seen any of
them arrive at their tents after nightfall. If the march is to be continued
on the following day the chief harangues his people in the same manner

484 as before, but if he says nothing, then all know that for the while they
are to remain in that place. Their camp site is usually in the area to
which they know that the game has moved. When the chief sees that
meat is running low he gives orders at sundown, in the same manner as
when ordering a move to a new camp site, that the horses are to be
brought in at some specified time on the following day. Once this has
been done he harangues them once more, this time on horseback, and
assigns the hunting stations and all else which each group of hunters is to
[462] do. Some women go with them to load the game, the men being
unwilling to do even this chore. The tents are left standing and in them
[92] the remaining women, children, and disabled Indians wait. At sundown
622 they return to their tents once more. The chief's authority is limited
to these few activities only, and he never for any crime punishes his peo-
ple, although in the aforementioned manner in which obedience is re-
721 quired it is never found that they do not fulfill his orders faithfully. When
623 he wants to wage war on his neighbors, or on some other group which may
have insulted their honor, this can only be carried into effect with the ap-
proval of his chief subordinates, to which effect they meet together in
the chief's tent. The latter mulls over and explains the wrongs which
have been done, the way in which they can be avenged, forces, aids
and difficulties entailed in the waging of the war. The members of the
council confer about the matter and either approve or reject the pro-
posal of the chief, who does not take offense if he is overruled. Usually
the chief's bid for war is approved and the council merely discusses ways
721 and means of waging it, and the time of its commencing. This discussion
203 often lasts some days. Once they are agreed on the matter of beginning
hostilities the chief, on three successive nights, shouts the news in a loud
voice from his tent so as to inform his people of the declaration of war,
the time which has been set for its [72] commencement, the manner in
which it is to be conducted, who are the enemies, the cause of the war,
and they are warned to be wary and prepared.

721 One of the principle causes for the declaration of war is the fol-
423 lowing: Each chief's territory has fixed boundaries, and no Indian may
cross into the territory of a neighbor without obtaining permission from
484 the latter to do so. The Indian who wishes to obtain such permission
[202] must make three smoke signals, and until he is answered by three other
smoke signals he may not approach the encampment. Once he has been
answered he must give an account of himself to the chief in whose terri-
tory he is, telling his reasons for coming, be it only because he is passing
through or because he wishes to take up residence there. If the chief so

484

desires he gives his permission, and if not, he orders him to leave his territory and dominions immediately. If the Indian is going as ambassador 648
for his own chief or for some other group of Indians, either to ask permission to pass through the territory or to trade or to pay a call, he is told by the chief the time, the place of entry, the road to be followed in order to continue on their way or the land they are to occupy in order to do their trading. After all of this, the three smoke signals must be [202]
made again and once these are answered by the Indians whose territory they wish to enter, they all come; at about one league from the encampment the men come to a halt, the women go forward with the children, put up their tents in the spot which has been assigned to them and, all being in readiness, the men go forward and join the women. No one comes out to receive the newcomers, each group being in sight of the others for quite a long period until the chief or some other of the visitors goes to pay his respects to the host chief, who receives him in his tent in company of his principal lieutenants all of whom gather to welcome the stranger. This call often lasts a whole day since, as each speaks [203
without being interrupted by anyone else, if the visitor brings much news 537]
and wishes also to learn all about the things of note in the territory, the speech of each individual present is liable to last two or three hours and even more as they also repeat certain words and phrases many times over. He who is listening, together with all who surround him, pays strict attention to what is said, saying with some frequency "e," "e," which means yes, yes, and with no other word do they interrupt the speaker. At these meetings alliances are made, general feelings of friendliness are exchanged and other contracts, pacts and agreements are concluded. In all of which the chiefs have absolute authority. When the formalities here described are not observed prior to entering the territory or camp of some other group, then the action is considered a sign of bad faith and a general alarm is sounded.

They also declare war on each other often for horse stealing, and 721
as a result the vanquished are deprived of their horses, the young women 217
and children are made captives and the old women together with the able-bodied men are given no quarter, unless they save themselves by escaping from their pursuers. [718]

The chief is under the obligation of protecting and aiding the 532
Indians in his territory when they are in need, and so that chief is most popular and esteemed by his people who best is able to succor them, is most openhanded, and intelligent in the hunt. He who is lacking in these qualities is deserted by his followers in favor of one who possesses them, and is thus left only with his relatives and open to continual